

# The CORD WEEKLY

VOL. NINE NO. 13

WATERLOO LUTHERAN UNIVERSITY

FRIDAY, DECEMBER 6, 1968

## Students destroy meeting to discuss changes in General B.A. programme

In a general meeting Monday night to discuss the changing of requirements for a general B.A., Dr. Peters called the curriculum "a means of an end and not intended to be an end."

"From time to time the curriculum must be examined," he said, "and this is why the meeting was called. The forum should be exciting."

Reports were handed in to Dr. Healey (Vice-President, Academic) making recommendations for a revision in the general B.A. programme. The open meeting was to be a forum of faculty, administration, and student opinion.

Although the administration was well represented and a large majority of the faculty was present, very few students showed up. "I'm sure they're here in spirit," said Peters.

The first speaker said he was "asked to defend the status quo." Dr. James Clarke said, "I have been called reactionary and conservative. There is nothing wrong with that. It is a position held by the majority of Canada and the students, obviously."

He said he was opposed to change for the sake of change and most of the people who were anxious to remove obligatory courses were the ones who didn't think much of a B.A.

Philosophy and Religious Studies were necessary, he said, and pointed out they were what Faustus rejected when he sold his soul to the devil. "Even an agnostic should know what he is against."

He defended English Literature courses. "Are we ashamed of our own language?" Science courses were necessary in a "science-oriented world" and languages were a "discipline."

"Too much freedom in a University is a poor preparation for life to come."

Clarke said, "Education really begins after a student leaves University."

This statement was called "an absurdity" by one of the students, Paul Jones. "Unless we have freedom now, we're only going to be 'yes men' in society. The Univer-

sity must produce men who say 'No.'"

The head of the sub committee that submitted the first report, Ray Koenig, said, "If the programme is revised, the student will be exposed to a broad range of educational experience." He said he proposed a "fairly reasonable choice" in his report.

"We should further modify the programme as the world changes. However, if we jump and go too far, we will be at the other end of the scale."

Koenig called Dr. Tayler's report a "subset of our which takes it a little further."

"Other universities do not specify particular courses, but they do specify particular disciplines. In ours, we will no longer do so. If a student is weak in a particular area, he can just avoid it," said Koenig.

Neale Tayler, Dean of Arts and Science, called his report "straightforward" and a "logical conclusion of Professor Koenig's." Tayler's report reduced the requirement for a B.A. from sixteen courses to fifteen on a "level governed by prerequisites."

One of Tayler's more important points was his constitution of a major consisting of not less than five and not more than six courses. This report, he said, was "attempting to shift responsibility from the faculty to the students."

This proposal was rejected by one student who said "students should be allowed to get as many courses as possible in their chosen field. We're the individuals who must lead those who are not here — lead them away from society. There is always a nucleus of people who are terribly interested and eventually something worthwhile is accomplished. Our job is to indicate this interest and not to worry about those who are not here."

Koenig also said, "The student is going to place obligations on himself and there is much to be gained. To be educated, a student must know something of himself, the society in which he lives, his relationship to God or a spiritual

world in which he lives, and another language and culture."

Bill Ballard, President of the Students' Council, said, "I must admit that I am disappointed by the student turnout, but I must say the students are here in body and spirit as represented by their student government. By their very absence they must trust us to speak their will."

Ballard called Koenig's report "restrictive" and said it "made no valid changes." "In actuality," he said, "exhibit A proves itself to be little more than a conservative front." He commented on various points in the reports and called for "perception studies instituted in exhibit B."

He said, "I don't feel that students can work to their full potential in a pass-fail course." Koenig said these would not be mandatory.

John Kuti, a member of the Academic Advisory Council, also submitted a report to Dr. Healey. He said, "when courses are made mandatory, you are removing a student's individuality. When a student is told what is relevant, he loses his initiative. He comes here as an individual, to a University that is here to serve the individual."

"I don't think it would destroy any system to say 'Choose what you would learn,'" said Kuti. "You cannot separate the function and form of education."

"If you remove responsibility, you have destroyed one of the major functions of the University."

Kuti said he would like to see courses implemented which the student would make up himself, subject to faculty approval. "The University and the faculty are responsible for setting standards and nothing more."

"These courses would give the student the prerogative to say 'This is my education — this is what is relevant and interests me.'"

"I think the University should exist to have choices — to recognize an individual who would be studying in areas even where



photo by Wilson

After addressing the general meeting Bill Ballard said in disgust, "the students deserve what they get."

the administration couldn't provide professors.

"This is a place where a person may define his priorities. Why must anyone be allowed to define any of my priorities?"

"Until the student is given responsibility, he won't take it."

Darryl Bryant, a lecturer in Religious Studies, said the crucial human attitudes of openness and curiosity were destroyed in our educational system. "Humanity is defined by institutions, which are apart from what one feels. People have internalized alienation and don't recognize their desperate situation."

"The purpose of the University is to provide the occasion to think critically. Students are not to understand how to fit in society, but how to change it. Can students define their own lives or do others know better and do it for them?"

"Students have at least a glimmer of natural curiosity left. Exhibit B allows this to happen."

Questions were raised concerning the science requirements, in view of the fact that many students have not taken science since Grade 11 or 12.

Koenig proposed the set-up of a life science course and a physical science course. No background would be necessary as a prerequisite. This would be given in the second year and could not be a basis for a major.

This science course would be a lab-science, as Geography 20 would no longer be considered in this class. One problem pointed out was the lack of facilities for many of the lab courses.

Kuti said he was "dead set against seven mandatory courses." "We should not think in numerical terms," said Paul Jones. "Some find it necessary to be led. The University should have optional resources for these

people." Koenig said, "I think the numbers game is being played here. Six courses do not provide that much depth."

Several questions were raised regarding the reason for the specified requirements in the first place. Professor Whitney said there should be investigations as to whether or not the reason still exists. Varley pointed out the example of the eight-grade system being established solely on the basis of an eight chapter spelling book.

Dr. Paape (History) called Professor Koenig's report "deceptively simple in actual practice." He said it was "quite deceptive to look at other universities and say the requirement is only five or six courses." Departments would impose restrictions anyway, he said.

"Exhibit A is more radical than exhibit B, if the word 'radical' can be applied," he said, "but the committee submitted only administrative changes." A comprehensive study was not required at this meeting.

Paape said there should be a set-up for those who want maximum guidance and don't know exactly what they want to do. "Exhibit B is not that generous. The idea of the major has some merit. Students will be able to shape their own major with some academic coherence."

He said Koenig's system would move slowly but was realistic for us.

Jack Moffat asked what would happen after that night. Healey said it would go to the Faculty Council and then there would be a second meeting, added Koenig.

Another student said the people involved seemed to be afraid to make mistakes and were rehashing old stuff. He asked if the students would be allowed to vote on these proposals.

There was no reply.



General meeting for 2500 WLU students.

photo by Wilson



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## The combine fog machine or . . .

## Who makes decisions at this University . . .

by 2 members of SDS

What follows is a simple statistical analysis. The analysis is of the three major decision making bodies at this university. It tells us something of the composition of the Board of Governors and the committees of the Senate and the Faculty Council.

## Board of Governors:

members	21 regular	5 ex officio
	Lutherans	23
	ministers	14
	businessmen	3
	politicians	3
	academics	5
	(3 are ex officio)	
	students	0
	faculty	0
Grads. from WLU Seminary		9
males 25	females 1	

## Senate: (composition of 6 committees)

administration	12
dept. heads	10
heads of schools	5
prof	0
assoc. prof	8
assist. prof	1
lecturers	0
students	0
bd. of gov.	9
other	2
male 43	female 5

## Faculty Council (composition of 7 committees)

administration	17
dept. heads	22
heads of schools	9
prof	4
assoc. prof	6
assist. prof	6
lecturers	0
bd. of gov.	1
other	1

students (proposed)	5
female 4	

## Academic Advisory Council

(advisory to Academic V.P.)

administration	5
dept. heads	2
heads of school	2
prof.	1
assoc. prof	3
assist. prof	1
lecturers	0
students	2
male 12	female 4

The analysis speaks for itself. The decisions that directly affect our lives are not made by us.

Suggestion: Women of the university unite! You have nothing to lose but . . .

## University of Waterloo Council still voting radical

U of W students elected John Bergsma president of the Federation of Students over incumbent Brian Iler in last week's election.

Bergsma's supporters and the radical movement split the Students' Council elections fairly evenly. Bergsma supporters elected eight out of its thirteen candidates while the radicals won six of eleven. The remainder of Council members falls more heavily on Iler's side.

It was a two way fight between Iler and Bergsma, who won nine out of eleven constituencies.

The total number of votes was 4,809 giving a percentage of 54.2 Bergsma got 57% of the vote while Iler received 38.2%. The U of W joined the trend that has been placing the radicals in the defeat position.

Greater freedom will be given to the radicals since they will be able to operate outside the constraints of representative democracy. As Iler and his predecessors

Steve Ireland will verify, being a radical president means putting much of one's radicalism aside in order to accurately represent the people. The student president has become a powerless title-holder according to Stewart Saxe, editor of the *Chevron*.

The question now facing the campus is whether Bergsma will honestly attempt to solve problems and pass effective legislation on campus.

Bergsma said, "The Council is interesting but will have to be conscientious to enact legislation."

The election should bring new life to Council when Bergsma tries to elect an executive. This executive will likely be defeated by a hostile council.

Bergsma has indicated that he wants the main members of the old council to sit on the new council. These extremes will be hard to satisfy and may make Bergsma regret having been elected even though he intends

to run in the next elections in January.

At the Council meeting Wednesday night the new members appeared to want to take a radical stand. The members voted to support the striking newspaper men in Peterborough by a vote of 8 to 4 with 3 abstentions.

It seemed as the meeting progressed that the liberal body was split. Some voted with the radicals while others voted moderate.

The conservative element, on most of the votes abstained.

John Bergsma voted radical on the Peterborough decision and supported a Council move to get

the Campus Cops fired. This action was proposed as the cars parked on the road were towed away by the cops.

The meeting was attended by the largest crowd yet. The only bigger crowd was that which was there when Iler and company were ousted.

## Residence rules on the way

Restrictions may change in Women's Residence before long.

A committee was set up by the Student Council as part of the Student Secretariat established earlier this year. It is the Committee on Housing Rules and Regulations.

"Right now we're just assessing the structure of House Council and redefining our position. We're trying to find out what the kids want," said Donna Wilson (House President in Women's Residence).

What this committee is trying to do is to set up an effective "Inter-Residence Council." This new council will involve all residences but will not exclude individual house councils. There will be members of individual House Councils on the IRC.

Wilson said, "We will present a report with our recommendations to Students' Council." If this report concerning the new structure is accepted by Council, the Administration will give the Inter-Residence Council a certain area in which to work.

"House Council and Inter-Residence Council will be able to work as freely as they want within that area," she said.

If something comes up in the residences regarding restrictions or new ideas, it will go to House Council, then to the new IRC, and finally to the Administration.

"We will be making decisions

about what goes to the Students' Council in this report, since we are the committee that it set up," said Wilson. "We hope to get an IRC member on Students' Council."

The committee is composed of off-campus students, one don, four House Presidents, and Dean Nichols.

## Local boy makes good

Bob Morrow, a former WLU student shocked Hamilton citizens when he ousted his 20 year veteran alderman Mac Cline from the Ward 1 aldermanic race where he topped the polls.

Morrow, 22, felt "kind of badly" about ousting Cline but realized "it's time for a change."

Morrow who graduated from WLU last year spent a summer working as special assistant to Quebec Conservative MP Howard Grafferty.

He is only the second man in Hamilton's history to become an alderman at 22. One legal technicality could mar his aldermanic seat if protested. Since his name was not on the voters' list it seems he is not considered a householder and thus, ineligible. His lawyer Frank Weatherston feels there is nothing in it however.

Unless anyone contests his seat Bob Morrow will sit on city council for a term of 2 years.

## Gov't. grants decrease

OTTAWA (CUP) — The squeeze is on the universities, and administrators are trying to tell the public all about it before it's too late.

Kenneth Hare, administration president at the University of British Columbia, Wednesday (Nov. 27) called a press conference to tell B.C. citizens that higher education in the province is in a state of crisis.

Hare said UBC had run out of room to accommodate students and urged the public and students to press the government for more money for education.

"I believe higher education in British Columbia has reached a crisis point and that we must all act at once if present and future generations of students are not to suffer irreparable loss of opportunity," Hare said.

Hare said the university needs \$25 million for new building programs or to "put it in bald terms, we shall have no where to put the students and not enough people to teach them."

Meanwhile, York University administration president Murray Ross warned in an annual report released Wednesday that 700 qualified students would be turned away from the university next year because of a lack of facilities to educate them.

Ross fears the Ontario government will not come across with funds promised for construction

of a fifth York College. "Our college system will be heavily burdened and if we are not able to proceed with the new college immediately, it could be irreparably damaged," he said.

In Manitoba, students are worried a tuition fee increase is forthcoming. The combination of increased budgets and static provincial grants has weakened the universities' financial position and administrations are talking about an increase in student fees to help ease the burden.

There are three universities in the province: Brandon, Manitoba and Winnipeg, and fees paid by students at these schools are the lowest in the country. The yearly fee for Arts and Science undergraduates is \$375.

The provincial university grants commission blames the federal government for the financial woes and says federal agencies have not met the rising student population with a commensurate increase in grants.

The last fee raise in Manitoba occurred in 1965.

The Quebec government last week bailed Loyola College out of bankruptcy. The government kicked in \$5,300,000 to eliminate the school's debts and sent another \$619,000 to help the school cover the anticipated operating deficit for the year 1968-69.

## Riot squad called to bust 11 students

MONTREAL (CUP) — A 30-man contingent of the Montreal Riot Squad Tuesday night (Dec. 3) cleared 11 student members of the right-wing movement Pour L'Integration Scolaire (MIS) from a McGill University administration building.

The MIS members occupied the building for three hours to protest proposed legislation guaranteeing English-language linguistic rights in Quebec. They chose McGill for their protest to emphasize demands that McGill be converted into a French-language university.

Prior to the police action, about 50 student and non-student members of the MIS stood outside the building chanting slogans denouncing Premier Jean Jacques Bertrand, the provincial

English-language educational system, and anglophone presence in Quebec.

The group arrived on campus shortly after an evening MIS meeting held in downtown Montreal to protest the upcoming legislation.

The occupation began just before 10 p.m. and two hours later a preliminary contingent of police cleared spectators away from the building. The riot detachment followed, carrying three-foot-long clubs. They first forced all spectators off campus and kept them out and then carried the occupiers out. There were no arrests and no injuries but police took the names of the occupiers.

The theatre of action then shifted to a nearby street where police had guided spectators ear-

lier. Shuffling broke out between MIS members and onlooking students. Police arrested two McGill students before the fighting stopped.

The MIS vaulted to prominence earlier this fall when it precipitated the St. Leonard school dispute in suburban Montreal.

MIS members in control of the regional school board phased English out as co-compulsory language of instruction along with French.

MIS President Raymond Lemieux, who arrived on campus shortly after the occupation was accomplished, said the action was not an official act of his organization but said he hoped the seizure would continue until Bertrand withdrew the language bill.



# The CORD WEEKLY

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Phone: 744-5923

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editor-in-chief: Ron Bohaychuk news editor: John Andrews  
features editor: Ulla Lehvonen sports editor: Brian Crawford  
photo editor: Phil Atkins CUP editor: Jean Lapp  
publications chairman: Rick Wilson  
advertising manager: Jeff Fry (744-8681)  
managing editor: John Kuti circulation manager: Paul Wemple

## Label changes don't mean anything

Like changing the labels on bottles of the same substance is how we would term the proposed changes in the General B.A. program. There really isn't much difference in the content.

Both proposals, especially the exhibit B proposal, have made adjustments in the package deal you get when you register but there have been no changes in the basic philosophy of the university or the education.

Exhibit A, after the guide lines, becomes a conservative document which reeks of status quo. Little has been changed and the students are still coerced into taking "obligatory courses." The report says this is only for the present, but for the present could be for the present century. We tend to distrust this proposal.

Exhibit B eliminates the "obligatory courses." This proposal does not, however, make any mention of students organizing original courses on their own. It proposes more freedom in selecting the courses but in almost the same breath it indicates that registration will be limited if too many people want to take the same course. This is just another way of saying that "we will make it easier to choose your courses, but harder to get into them."

Both proposals don't really give adequate space or consideration to the more important issues surrounding the B.A. program. Kuti's proposal did.

This proposal discusses what are called Quest Courses. These courses would get the student involved in his education and to a great extent educate him in education itself.

Although the three proposals are not adequate or feasible alone, a combined proposal might touch on the idea of the B.A. It is a well documented fact that the graduate with a B.A. is at a disadvantage from the beginning. He is not classed as an educated person because his education is not that good. He takes a mish-mash of subjects that relate to nothing and graduates unlearned and unskilled in anything — even life itself.

When proposals are being made to alter the general B.A. program, philosophy, purpose and ultimate ends should be considered along with changing the wrapping on the packages.

## Student constipation

You students must be pleased that your body functions without you having to really do anything major. Because the way we see it you wouldn't shit to save your lives.

On Monday night in the T.A. at 7:30 p.m. there was an open meeting to discuss the three proposals to alter the B.A. program. Present at the meeting were members of the Academic Advisory Council and the authors of the proposals. They were there to give you an opportunity to ask questions about the proposals and find out exactly what they meant to you.

But that was "Laugh in" night and there were tests coming up and your boyfriend said you could stay the night and you had to wash your hair and cut your toenails and write a letter and talk about how stupid the radical movement was and generally do nothing at all. So you didn't show to discuss what affects you and your pocket book more than any other proposal this year.

Some students said they didn't know the meeting was going to take place. True there was no adequate preparation made and the publicity for the meeting was less than adequate. But there were almost 300 flyers distributed in the Torque Room and the Dining Hall. It will be estimated that over 1,000 people saw these and understood what was being said. We think they understood.

There were also announcements made about the meeting and what the meeting was all about. But you people decided there were more important things to do.

40 students turned out to ask questions. 40 students out of a population of 2,500 turned out to listen to three proposals and give some thought to them.

Yes, its good that you don't have to do too much to have a shit, because if you did you'd either shit yourself or die of constipation.

The CORD welcomes letters from students, faculty and members of the Administration, but please remember these things: All letters must include your name, address, faculty and year or position. Anonymous letters will not be accepted, but we will print a pseudonym if you have a good reason. The editors reserve the right to shorten lengthy letters. Letters should be typed, if possible, and submitted to the CORD office no later than Monday afternoon.

## Turned on

Despite the current trend of today's written articles, this is not a letter of protest. One may just consider this a letter of frustration and moral concern.

The influence of drugs on today's youth has become such a major problem that I feel that it is about time we the youth of today should unite and do everything in our power to secure the safety of our locality and preserve some shreds of moral overtones and wake up to the situation at hand.

Dope is addictive and quite harmful to our lives. It undoubtedly causes violence, impairs our driving and damages many of our faculties resulting in property and personal damage. Many of today's wayward youth have resorted to the "ignoble weed" in times of despair and desolation. This often aids in raising our spirits which of course is not acceptable. The low hum from the stereo leaves an air of uneasiness and possibly violence. Tension is at its peak. Chairs and milk jugs fly across the room. My God! What good can come of this! Surely there must be a safer way of "getting kicks" and escaping from reality to regain some lost sanity!

Man was placed on earth with the power to reason and weigh his problems on a spiritual balance; thus surely we are abusing this right to comprehend by indulging in such a dishonourable and immoral method of mind expansion. Now taking this into consideration, what could possibly do more harm to society than that small minority who invite their friends over for a "sociable smoke." My goodness, where will it end?

By stating the above problem, I would also like to offer my solution. I suggest all the young men grow their hair long, dress sloppily, and show these people exactly where they are at. Next step, is to get some guys and girls together and spend a nice quiet Thursday night at the pub. The magnificent scent of ale, the tangy aroma of a brisk lager, and the ever present smell of rotten T-shirts will immediately greet you on your entrance. Every dropout from society will offer his hand in friendship. After an hour or so and thirty-five to forty drafts, you will enter into a beautiful state of tranquility and serenity. Of course, one or two people may be on a different trip and compliment you on your long hair or your appearance. As a personal experience I was fortunate enough to encounter a direct left-over from an Export "A" commercial and not only did this "man" compliment the girl I was with concerning her hair, he said

it was nothing compared to mine. My heart burst forth with pride. I was ecstatic. What could be a more friendly way of meeting someone. That is truly love, friendship and beauty. As we were leaving, they were so impressed by our company, they almost couldn't bear to say goodbye and would have followed us if the manager hadn't intervened. It really restored my faith in fellow man.

Another method of expressing our repulsion of these psychedelic freaks can easily be expressed at our future social gatherings. Think about that poor slob stoned in the first row wishing and praying for a mickey bottle of his own to throw at the officials just for fun. It's always more of a challenge to hit a linesman as he's moving. Sitting neglected because no one spilled that precious love-juice on his new suede coat. Sitting neglected because no one cared enough to vomit on his long shiny locks. Let's help this poor bastard. Show him you care. Take him by the arm and talk to him intelligibly after a quiet bout down at the old Pub. Of course, don't breath in his face (so that he doesn't pass out) but try to convince him of the dangers he may encounter as a turned on freak. After all, it is illegal.

## Who's fault was it?

Dear Sir:

The meeting to discuss the new BA program proposals was, I hear, a flop. Only forty students turned out. I, for one, was very interested in attending this meeting but since I wasn't in the Torque Room Monday I didn't hear about it in time. I suggest that if the faculty are really interested in giving students a voice in their own affairs they give them at least 24 hours notice of such meetings. I further suggest that the Cord be notified of upcoming meetings relating to all aspects of university affairs and that it publish their listing weekly.

Your Truly,  
D. J. WOODLEY,  
Arts III.

## Hallelujah

Dear Editor,

Re your editorial last week, "More People at Chapel," I hear a few rumblings. Yes, my friends, the revolution has started. And for people who were once sincerely convinced that the important thing for which to strive in said revolution was allowing everyone the freedom to be "intellectually self-employed," I hear dangerous rumblings. Some people with rather large intellectual capacities, incredible as it sounds, actually consider and choose something to pursue in life — possibly contrary to what you have decided is worthy of life's dedication.

Some underhanded intellectual once noted that no one with true intellectual capacity and creative ability has ever actually been stifled and held under. As you know, I do strongly advocate freedom for young people to develop their particular capacities for individual thought. You used to believe that also.

In the sixteenth century (oh

hum, another irrelevant fact) each man in England was either for the enlightened monarch, or was beheaded. Sharpen up your axes, kids. Remember, someone else's free and well deliberated thought pursuits may differ from yours. Be prepared.

As a passing remark in closing, some time if you ever need the strength of a strong supporting hand, look around and see Pastor Urdahl, whom you find so convenient as a scapegoat for your nonconservative sarcasm, offering his.

Sincerely,  
GWEN DAVIES,  
Arts IV

## Point missed point

Dear Editor:

Not only do you slant and misinterpret news but now you also include in "your" paper Cord editorials which display the bad taste in your mouth. In the last three and a half years of non chapel attendance I have never had my arm twisted or been reproached for my religious shortcomings. I certainly do not begrudge those who go to chapel and I for one think very highly of Reverend Urdahl. At least he understands the students; from your paper this year, I don't think you have a clue about what the majority of students want or are thinking.

If this is your idea of "awakening" the students I would advise you to return to responsible journalism because — yes, you too are replaceable.

KURT CHRISTENSEN,  
Hon. Geog. and Pl. 4.

## Queen's protest children

Dear Sir:

This letter is being written as a formal protest in relation to the behaviour of certain students from Waterloo Lutheran University at the College Bowl.

At two different times, students from WLU attacked and beat members of the student police force at Queen's University. Some thirty-five members of our student police were sent to the College Bowl in order to ensure crowd control among Queen's students in Varsity Stadium. The only trouble they had during the entire game came from students of WLU. Certain of your students repeatedly caused trouble with the Queen's Band and our student police. At one point, your "students" set upon one of our constables severely beating him about the heads. Another of your students was removed from the centre of the Queen's Band when they were performing their half time show by one of our policemen. At the end of the game this student slugged that constable from behind breaking his glasses and cutting his eye.

These rather stupid and dangerous actions, in our opinion are to be thoroughly condemned. It is hoped that, in the future, no future incidents of this sort will occur.

Yours truly,  
L. A. HUTCHINSON,  
Chief of Police,  
Queen's University,  
D. H. PAKRUL,  
President, A.M.S.  
Queen's University.



# forum

## No sense of humor

Dear Editor:

Sarcasm in your editorial on chapel attendance last week was beautiful. We've never been to chapel, either. However, since your article shows your obviously blatant ignorance regarding the concept of "God," please leave him out of it. Thank you.

JOHN E. DYCK,  
(Arts I).

## Tis the season to . . .

Dear Editor:

Peace on earth and goodwill toward men.

Yes, for one week out of each year we hear songs of peace and love. For one week we hear of a strange man named Christ. Around the world we lay down our guns. Human life becomes sacred for one week and Peace cries out from the Toronto slum, the Vietnamese hut and Chicago. Peace cries out from the swollen bellies of the millions of children around the world, who die annually of starvation. Peace cries out as each dollar is spent in space

research and ships and tanks and napalm and shells and pile carpets for City Hall.

And where are we going? Whom do we destroy because they do not think or believe as we do? What brothers do we condemn to death? What gives us the right to judge this man wrong and this man right?

I implore students to have a conscience. By our silence we condone the violence and hatred and suffering that encircles the globe or support the death of human life in the belief that politics and ideology are the end and that the means are unimportant. The death of a child "overthere" is easy to accept. We don't hear the cries or see the tears or smell the rotted flesh.

At Christmas we will dine on good food. We will exchange gifts of love. But, how few of us will cry openly for peace that will only come when we cast off our affluence, put down our weapons of violence and seek peace on earth and goodwill toward our brothers.

We are the new generation but how few of us will strive for peace? How few of us will be non-violent? Where is our conscience? Where is our love and our compassion? Where are our peace-makers, our Gandhi and our King?

BILL REYNOLDS,  
1st year pre-the.

**Blessed are the pure  
in heart for they  
shall be gullible**

# Student extremists clash in Sudan

The University of Khartoum was shut down on November 7 following a fistfight the day before between student members of the Moslem Brotherhood and Communists. The long-smoldering enmity between the two forces flared up during an exhibition in the University's examination hall sponsored by the Communist-controlled National Culture Society. The Society had requested and received permission from the academic authorities to mount the exhibit of student work in the popular arts. The outraged Brotherhood charged into the hall, throwing chairs and breaking up the displays. By the time the police arrived, 25 students had been injured.

The Communist student who had been most seriously hurt in the melee — Sid Abdel Rahman El Tayeb — died on November 11. That same day a massive demonstration was held in the streets of Khartoum. Leftist students and their supporters de-

manded the immediate banning of the Moslem Brotherhood. Instead, Interior Minister Hasan Awadallah banned all processions and demonstrations, warning that "the security authorities" would not be lenient with anyone who "tries to exploit the recent university events" for the purpose of disturbing law and order. The next day, students from several institutions including secondary schools, defied the Government prohibition and marched again. This time, 19 students were injured and at least 26 arrested after police intervened with clubs and tear gas. Even those who did not join in the march took advantage of the protests to put forward their own grievances: students at the Higher Institute of Omdurman ordered a seven-day strike on November 13 to press for certain demands concerning courses and examinations; students at the Teachers Training College and the Agricultural Institute called five-day

strikes; at the Technical Institute of Khartoum students occupied the buildings and barricaded themselves inside demanding better employment opportunities for graduates.

While blame for the sudden intensification of the disturbances was still difficult to apportion, the academic board at Khartoum University met on November 11 and charged the Moslem Brotherhood organ, *AlMithaq*, with having published an article on November 8 that was "harmful to the teachers and the professions." The board also accused the paper of "instigation" and of telling lies "to disturb public security." The Sudanese press generally attacked the Brotherhood, accusing them of "terrorism . . . and exploitation of religion." The Government's response to all this clamor was to close the colleges and universities "for an indeterminate period" or until calm could be restored.

# Editor for February needed now

On January 31, 1969 both the Editor and Managing Editor of the Cord Weekly will be leaving office.

In order to facilitate this change the editor of the Cord wishes to have anyone interested in the position begin to work for the Cord immediately. The person will be asked to take part in reporting and learning the operation of the newspaper.

There will be no guarantee as

to who will be recommended, but the most adept person for the position will receive strong consideration.

This does not mean those already working for the newspaper will not be considered. They will have first consideration since they have more of a working knowledge of the paper and the positions. If, however, someone comes forward who is willing to learn and can show he or she

can do a better job than those already working, he will be recommended for the position.

According to the Canadian University Press we are the **best small paper** in the Canadian University Press organization and we intend to continue to be. This means long hours and a great deal of work.

If you think you are capable come to the Cord office Monday anytime.

# CAMPUS SOUND—OFF

What do you think of the Cord's editorial policy?

Shane Belknap  
Dorri Murdoch



**Barry Byspalko**

Bus. II  
It's just like up-town.



**Dave King**

Arts II  
In so far as letters to the editor go, I think it's pretty good, although the other editorials are far too biased.



**John Howe**

Hon. Arts II  
Bohaychuk's prejudiced!

**John Steward**

Arts II  
You mean you have one?



**Viki Cripps**

Arts I  
It's kind of biased, but not as bad as the Chevron. It's thought-provoking.



**Cathy Cregg**

Arts II  
I'm not too sure — they seem to be getting pretty flippant right now.



**John Dodd**

Arts II  
You should have more flag football. (Congratulations. Rick Bryant!)



**Marianne Ludin**

Make-up Yr.  
I think the article on leaving Admin. alone was a very good idea. There is no point in going about tearing down the system if you don't have concrete ideas what to do about it.



**Doug Burns**

Arts III  
It's terrible, leave well enough alone.





# Diary of a bust-the inside story of the SFU sit-in

Reprint from the Peak

The communal kitchen committee is finishing its house-cleaning chores — peanut butter is low, lots of coffee is left and it would be nice to have some meat besides wieners after two days on a skimpy diet.

Only a few students at 2:15 a.m. Saturday morning are joined in any kind of discussion. A folk singer in one corner is humming himself and a few tired friends to sleep.

About half of the 180-200 students occupying the administration building overnight are asleep on blankets or in sleeping bags spread on the floors of sleeping area offices.

More than 60 students relax in the office of the university president and watch the fantasy film, ALICE IN WONDERLAND.

A student sees a bus and station wagons pull up at the back of the administration building. RCMP officers pile out as the movie is cut off and students watch quietly from the president's office. The string of police cars, wagons and bus reminds someone of a funeral procession. It is 2:15 a.m. In nervous, whis-

pering voices students quickly pass the word. Upstairs, two somewhat intoxicated students, probably members of a group which had attempted to force its way into the occupied area an hour earlier, have slipped into the occupied section through the fifth-floor doors.

They begin cursing occupiers but are ignored.

A meeting is called on the main floor of the administration building.

It begins at 2:25. Most students in a few minutes have gathered together their books and other belongings such as sleeping bags.

The meeting addresses three alternatives of action. The possibility that police would be called in has, of course, often been discussed.

The three alternatives:

- 1) To evacuate when asked by the police.
- 2) To evacuate all but a token group left behind to be arrested.
- 3) To stay en masse with the exception of those people who are landed immigrants or have other reasons such as a

previous conviction to fear arrest more than the average student.

The first alternative is unanimously rejected. To the students inside, it is clear that if they evacuate simply because police appear outside a building that in the future it will be known that they can be chased out or defeated anytime the administration blows a whistle.

Like a trade union which loses its bargaining position when it threatens to strike and then backs down the students believe they must force the RCMP, acting for the university president and board of governors, to complete the process of eviction.

The second alternative would enable a small number of students to be labeled as leaders and trouble makers and increase the possibility of victimization, agree the students.

At 2:30, a voice on a bullhorn outside the administration building began speaking in a muffled and unclear voice. At the same time, an RCMP officer passed a pile of leaflets through the still student-controlled front door.

A number of nervous students are occasionally left out the door. All doors existing from the administration building have now been commandeered by RCMP. They still have not forced the doors.

The message signed by Kenneth Strand dictates the conditions under which students may leave the building (see full wording elsewhere in this newspaper).

This is read to the students who learn they have one-half hour to make a decision on whether they will leave the building under their own free will or under police arrest.

The students stick to their rejection of the first two alternatives of action considered by the meeting. The third is unanimously accepted.

The two students who had drifted into the building through the fifth floor door and who had tried to pick quarrels with occupying students have suddenly sobered up. They are among the first to peacefully leave through the front door.

Several RCMP officers jam the door as it is opened and now the RCMP control the front door. They do not yet attempt to enter. It is 2:50.

Students remind one another of their legal rights, i.e., it is not necessary to give any information other than name and address. The last 10 minutes before the police are scheduled to move in are spent in singing folk songs such as WE SHALL OVERCOME, SOLIDARITY FOREVER and

WHEN THE SAINTS COME MARCHING IN (the last in a somewhat ironic tone).

RCMP officers at precisely 3 p.m. enter the building. It has become clear now that there are some 100 of them. An Inspector Simmons addresses students: "We've been called in at the request of your presidents. You are requested to leave within five minutes or we will be forced to arrest you. If you feel you must stay on principle we ask you to cooperate with us when we arrest you. We want to remove you in as orderly and humane a way as possible."

It seems we have been given an extension of the 30 minutes ultimatum. It seems clear that the police would much rather not arrest us. The word is spread that the muffled voice outside (heard by no more than a dozen students) was the megaphoned voice of Kenneth Strand asking students to leave peacefully before arrest became necessary.

The police wait five minutes. Then ten. After 18 minutes they finally begin to arrest us. One officer to a student, we are led down the back stairs to police vehicles.

On the way out of the building, each student is photographed by one police officer and fingerprinted by another. We are informed that we have no choice in this matter.

As we emerge into the fresh morning air at the back of the administration building, we are startled to see some 200 sympathizers who wait outside and cheer us as we are led to the vehicles.

Many cameras aim at the arrested students who try to cover their faces. We are escorted down a line of RCMP who wall us off from the sympathizers.

A group of ten of us are crammed into one of the panel trucks. On the way down from SFU, we see that the highways leading to the university have been blocked off by RCMP.

The ride throws us from one side of the back of the truck to another. It takes more than two hours to get all the arrested students off of Burnaby Mountain. Everything done by the RCMP is done in a cautious but efficient fashion. Obviously, the RCMP-Strand eviction plan had been carefully worked out in advance.

At Burnaby municipal hall where we end our journey, students wait another hour or two hours to be booked into the municipal jail. About one-third of those arrested are girls who ride with the fellas in the trucks but

are segregated once we arrive at the jail.

Once again we are fingerprinted.

At first, I'm led to a cell which is soon crammed with more than 30 students. It is obvious that this cell is meant to contain no more than ten prisoners.

A discussion circles around our legal rights and what the hell are the pictures all about and can we refuse to pose? The RCMP say we are obliged to pose. We later learn from our lawyers that this information was correct.

One well-exposed toilet sits at one end of the cell. As each new inmate is led into the cell area (there are several other cells, all smaller), he is greeted with 'V' for victory signs and cheers of recognition. The cheers are not so loud as they are friendly and meant to be reassuring.

As the girls are led past our cell section to theirs, we exchange waves and cheers.

The cells in the male quarters are bare of blankets or mattresses. In this one large cell, there are no bunks, and other students tuck our chins onto our knees. Some talk some doze off.

Six of us are led to another, less-crowded cell. We share a tiny closet-sized cell with two bunk frames. Again, there is neither blankets nor a mattress. But then, we hadn't expected Hotel Hilton treatment.

The first group of arrested students had arrived at the jail at 4 a.m.

About 7:30 a.m., I and the others in my cell are awoken by an RCMP officer who leads us to a third fingerprinting session. For the second time, our picture is taken (each arrested person holds a number in front of him).

At 9 a.m., another RCMP officer comes around with what we agree has to be the worst coffee and greasiest, cold, egg sandwiches we've ever sampled. Very little of either was consumed.

We are led through the court rooms in assembly line fashion, five at a time. Each student's name is read. A bail of \$100 is set for each student.

Each of the court rooms is crowded with sympathizers. Another large group of sympathizers wait in the outside offices where the arrested eventually sign bail security and release forms.

The legal procedure is typically methodical. After their release, most students headed for a bed and sleep.

## PLACEMENT

The following companies will be present on campus during the next few weeks. Prospective graduates who wish to have an appointment with one or more of the company representatives are requested to arrange an appointment through the Placement Office, and leave one copy of their resume sheet at the Placement Office at least one day prior to the interview date.

### December 9th to 17th

#### PUBLIC SERVICE COMMISSION

Appointments will be made by the Public Service Commission writing the student.

### December 10th

#### EXCELSIOR LIFE — Mr. Kearns

### December 12th

#### TORONTO-DOMINION BANK — Mr. Joseph

### December 16th

#### PROCTOR & GAMBLE

### December 17th

#### PROCTOR & GAMBLE

### January 8th

#### R.C.M.P.

### January 8th

#### PUBLIC SERVICE COMMISSION — Mr. Jack Rose

### January 9th

#### DOMINION LIFE — Mr. Oille

### January 10th

#### ONTARIO HYDRO

### January 13th

#### NORTHERN LIFE INS. — Mr. Anderson

### January 15th

#### CARNATION CO. LTD. — Mr. Robert Shaw

### January 15th

#### UNIROYAL — Mr. A. E. Johnson

### January 15th

#### ASSOCIATES FINANCE & INVESTMENT Mr. J. Grisbrook

### January 16th

#### CANADIAN IMPERIAL BANK OF COMMERCE

### January 16th

#### ZURICH INS. CO. — Mr. Leidy & Mr. Donnelly

### January 17th

#### ZELLERS — Mr. W. R. Nobes

### January 21st

#### TRAVELLERS INS. CO. — Mr. Fitzpatrick

### January 27th

#### I.B.M. — Mr. Winslow

### January 28th

#### ONT. DEPT. ENERGY & RESOURCES, MANAGEMENT

### January 29th

#### FACELLE — Mr. Crosbie



The vanguard of the Just Society.

Photo from the Peak



# Cuban government to topple within 60 days

Dr. David Hoy, in an interview with the Cord last Wednesday predicted Lyndon Johnson would not finish his term as president of the U.S.

Speaking of his highly developed ability at extrasensory perception, he said he is now averaging 85% correct in his predictions. He said, "I project my mind ahead into the future and simply verbalize what I see happening." In order to make his predictions more relevant, Dr. Hoy said he has three requisites he follows when making a prediction. He makes the prediction publically, preferably over the mass media such as radio or television. He mentions specific details in his prediction and he also sets a time limit on the predictions.

One of Dr. Hoy's most famous predictions was the one in which he predicted the collapse of the Ohio River bridge that cost so many lives. "I knew it would be a bridge on the Ohio but I didn't know which of the 2,000 or so bridges it would be."

During a lecture last Wednesday before approximately 350 people, Dr. Hoy also predicted a major earthquake within 90 days in the Baja Peninsula in California.

He predicted a political upheaval in Cuba in the next 60 days, and a recession in the US economy in February because of unforeseen poor sales in the auto industry. Also he predicted Russia would have the first man on the moon.

At the meeting Wednesday, Dr. Hoy also did a number of demonstrations of his ESP ability. In one demonstration he showed 5 symbol cards to the audience after placing a copy of one of them

face down on a table. A consensus was taken as to which symbol most would guess to be the one on the table. The consensus in this way was correct.

Dr. Hoy asked freshman Paul Jones to try and guess what was in a sealed package he gave to Jones. Jones failed and Dr. Hoy told him it was a deck of cards. Then Dr. Hoy explained that he had turned one card face up before he had sealed the deck. He asked Mr. Jones to think of a card, any card. Mr. Jones said the five of hearts.

Opening the deck, Mr. Jones found the card in fact the five of hearts.

Dr. Hoy was then blindfolded and he proceeded to identify different objects held between his hands.

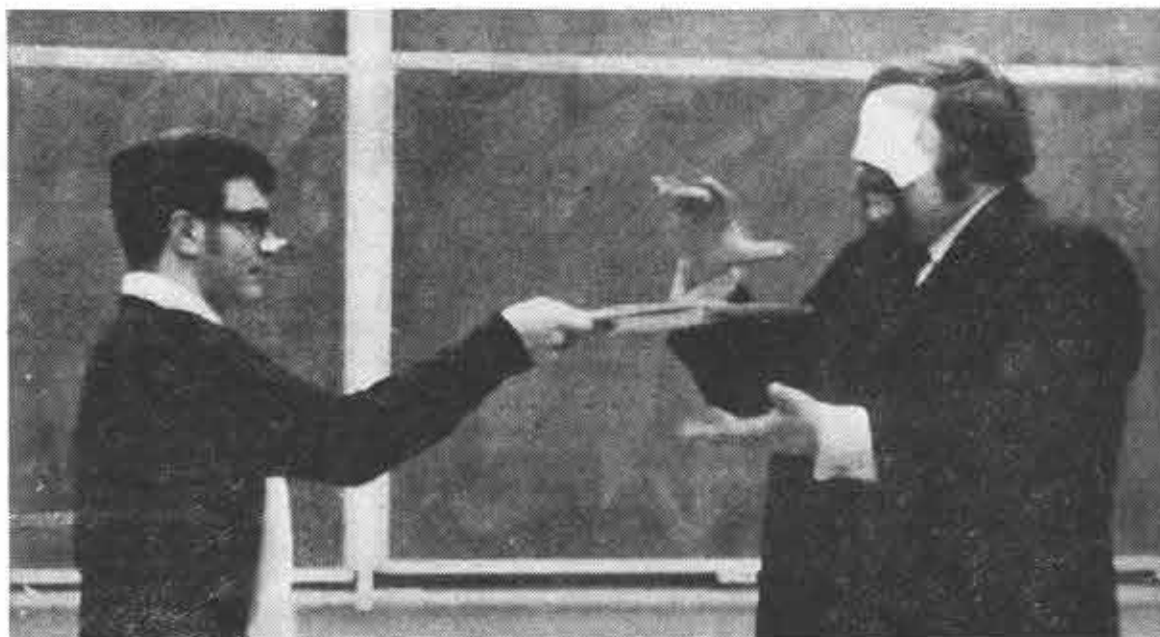
In the Cord interview Dr. Hoy was asked if this power frightened him. "It does," he said, "especially where a tragedy is involved. Like I keep getting the feeling one of Bob Hope's group will die on his Christmas tour. I don't know who it is."

Dr. Hoy said in 1966 the war in Vietnam would end in '72 and would be settled by a Republican.

When asked if he had made any long-range predictions, he said, "Yes I did write a thing looking back from 1990. I saw the United States losing a war. There will be a third major party formed from labour and it's symbol will be a Swiss dog. It will also capture a national election by 1990." He also said the civil unrest would be satisfied.

"I believe in a Universal mind," he said. "I think Jesus was a misunderstood man but I'm not sure whether he was the Divine Son of God or not."

He said dreams also predict the future.



Blindfolded, Dr. Hoy identified many objects. He missed this record album though.

photo by Wilson

Need money? Have a car? Like driving? Like Kitchener and Preston? Like feeling needed, wanted, desired, paid? DRIVE FOR THE CORD!

## Young socialist club forms on campus

The Young Socialists, a Canada-wide movement, are forming a chapter on WLU campus. Their inaugural meeting will be Wednesday, December 11.

The Young Socialists or League de Jeunes Socialistes are found on most campuses and in a number of high schools.

The inaugural meeting will feature Gary Porter, executive secretary of the YS-LJS, who will discuss the October student struggle in Quebec and Peter Warrian, past president of CUS.

Mr. Porter, a former member of the Executive of the young CCF and NDP parties was expelled from the party for his socialist views. He is the founder of the Canadian student anti-war movement and is an active member of the Young Socialists at U of T.

The coming Canadian Socialist Student Conference at U of T Dec. 27-29 will also be discussed. The conference will feature workshops and plenary sessions.

## Seasons Greetings!

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# The putrification of the west

by Helmuth Fischer

We have argued for a long time. You have presented your view — and it is your country we are speaking about. You laughed when I said that your race has chased Christ and his father out of the Church. You don't believe that they are still running, resting briefly only in the camp of the guerilla and the infidel. I visited your country only for a short time . . . but let me give you my impressions.

Look about you. What characterizes life? Being or becoming? Both? Is not its most forceful aspect that of change, of growth and of movement? You might say they are the phenomena of life. Yes, I know there is also decay, destruction and death, but out of these too, there springs new life. What are we doing on this planet? Is it necessary to be here? I don't know. But while I'm here it's necessary to live . . . but not alone.

## Sandbox-Grave

Yes it is better to live than to die. Most of you want to live. Yet, already in the sandbox with your little shovel and pail you apprentice yourselves at digging your own graves. And eventually you die. Usually several decades before your heart ceases to beat. Why? Because you cease to grow, to strive, to expand; because you cease to will. The ephemeral balloons of liberal idealism are carefully inflated for your playful mind in childhood and just as carefully punctured during adolescence. You learn to become sober. You cheerfully dig your grave with the spade of tradition; you proudly carry the tombstone of ignorance and opinion; and finally — at the exhortations of your dead neighbours — you gleefully jump into the grave of reticence, complacency and quietude. And the sod of oblivion and shame soon muffles your irrelevant babbling.

## Shadows of the Vault

Yes, perhaps I'm bitter. But tell me how it is possible to live in the shadows of the vault among the flitting ghouls of your continent. How is it possible to learn from them to love, when this means loving oneself; how is it possible even to learn if this merely means listening and lending an ear; and how is it possible to render action unless it is timidly qualified by the word "responsible?"

Arise from the dead — I defy you! — you cannot!

Love your fellow man. You cannot! You hate your neighbour because you love his wife. Open your wallet to the needy — show how prosperity breeds generosity and liberality — you cannot! — not unless you can get a receipt for doing so. Besides if you take up a cause you might lose your neighbour's wife, as well as your own.

Must it be on your doorstep? Do you see injustice, cruelty, oppression? Act! You cannot! It en-

tails movement, sweat, struggle and probably defeat. It means you'll have to raise your voice ignominiously above its banal "sotto voce" tone.

Look! Do you see that valley — a common enough landscape — the rushing river of blood, its fertile banks of vermin ridden squalor, the skeletal mishapen, angry, human forms? You cannot!

It would make you shrink. You would have to readjust your views on human dignity, on my freedom to impose views on you. It would insult your integrity; your spiritual values. Come look at the seeds of democracy growing. Ha! My fields have been ploughed by bombs.

I know. You didn't make the world, therefore you feel you have no right to tamper. You're too wise a man to dabble in politics. You'll leave "public" affairs to politicians. Forgive me. I'd forgotten about your dichotomous philosophy. Reality is a nucleus with two electrons whirling in constant orbit about it, one is the matter, the other is spirit and the nucleus is the unifying One, the Absolute. This latter can be construed as the One who fled the church. Theologians the world over are looking for him. And only the atheists know where he is.

## World of Dissonances

Your world is so complex. It is one of dissonances which you cannot resolve. There is mind and matter, private and public, individual and common, capitalism and communism, responsibility versus irresponsibility etc. etc. The spirit aligns itself with the good, beauty, individual, responsibility and democracy; the material aligns itself with the base, the cruel, the common, the collective, the irresponsible and the incorrigible.

Let me try to recall the virtues of the aesthete — who in this case is your "spiritual" Western man. He prides himself on his cultivated gentility; his quiet (yet firm), logically persuasive (yet not coercive) reasoning. He is aware of his unique qualities. He is aware of his individuality in the legions of mankind. He is sceptical of the "idealist" and will gently reproach him for being illogical but he is much more concerned with the man tending towards the "material," especially if he turns out to be a practical idealist. A spark of the baser element in spirit, viz., idealism, combining with the material in a man can prove to be very dangerous offspring. This type of man is wont to lead the masses, launch tirades, and seldom apologize. The aesthete humors him with a *risus sardonius*, this is not, after all, in keeping with self restraint and discipline, the hallmarks of gentility and breeding.

Perhaps I don't understand "spiritual" Western man. Admittedly, he is more complex than we "materialists." Perhaps I do him an injustice. It's only that I have difficulty in following his meandering path in the pursuit

of the ethical life and in his battle to preserve the rights of the individual and the right of self-determination with all its concomitants.

## Logical neatness

We are simple men. I do not understand gentility or propriety. When I fail in presenting my view with logical neatness, I compensate with fist-pounding fervor. When my brothers and sisters are slaughtered and enslaved before my very eyes I care not for logical neatness. Especially if it is espoused by the men who advocate my demise and the enslavement of my people and the peoples in many other parts across the world.

I too, I must confess, am an individual — though also a member of the "collective mass," who supposedly are not entitled to such a distinction. You say you

tempt for authority and increasing administration of noxious positions and palliatives which to them signifies a crumbling of your morals. They are careful, however, not to debate the conditions that bodies are in in my country — for instance — where shrapnel, pellets, and fiery causes bodies to be severed, cerated, dismembered and ted. They dismiss the question saying "we don't know all factors involved" and, "it's a complex situation" or, "the side is just as responsible like banalities."

## The Elect

Government affairs "spiritual" man, must business-like fashion supports the bureaucracy who are neither too c-



believe in the sanctity of the individual? Ha! Do you believe it when you fire your arms at us? Do you really believe you are killing individuals? If so, how could you continue to do so? Do you not rather look upon us as "them" — a great, swelling, amorphous mass, victims of coercion and indoctrination?

You revere the "spiritual" man (who has his seat in the universities), the aesthete, the thinker, the philosopher who sits in bemused silence on the lofty throne of disdain above the cross, the worldly, the loud, the vehement, the irresponsible crowd. Their contempt for the world of the flesh manifests itself in admonishments against overindulgence but total disregard for bodies destroyed in any other fashion. The magisters arise from their academic chairs occasionally to warn and bemoan the state of dissolution your society is in due to frequent and illicit sex, the con-

terialistic" nor too dangerously "idealistic." The aesthete is not plagued by false modesty. Ideally (excuse me), he admits not too reluctantly, that he is probably best suited to assume the leadership of the human race. We often hear him voicing his dissatisfaction with the heads of states and with the political philosophies of the great thinkers of the past. Though the men of the spirit have no set of written "theses" for the rule of the world, it is to be assumed that they need none, for their writings in the weighty academic tomes and journals are concerned with the abstract, the absolute, and the unpredictable.

After whetting one's mind on such mystico-metaphysical problems, it is relatively easy to tackle the problems of this minuscule, material, finite and worried planet. We are after all but a speck of dust in the cosmos.

Am I angering you? Am I too harsh with your mentors? Well



# the western academic mind

tempt for authority and increasing administration of noxious potions and palliatives which to them signifies a crumbling of your morals. They are careful, however, not to debate the conditions that bodies are in in my country — for instance — where shrapnel, pellets, and fiery jelly causes bodies to be severed, eviscerated, dismembered and roasted. They dismiss the question by saying "we don't know all the factors involved" and, "it is a very complex situation" or, "the other side is just as responsible" and like banalities.

## The Elect

Government affairs, to the "spiritual" man, must be run in a business-like fashion. Hence he supports the bureaucratic eunuchs who are neither too crassly "ma-

then; I await the day when these "spiritual" colossi will break their cryptic silence to unfurl their brows and bend them briefly to the tasks of the earth. I await the day of reckoning when their sardonic smiles fade from their countenances. For then I will know that there is hope yet — even for your continent. When your mentors are through reflecting and smiling I know that the day is at hand and I will pour libations and sing a paean to Western man.

That day, my friend, is far off and if it ever comes I don't really know whether I'll be able to summon the energy to be joyful. I am depressed. I see your mentors cuddling close by the rulers of your country imagining that they are the masters of the world. What masters? They ask nothing, they say nothing, they criticize no-one; they smile congenially and when the occasion demands they wear a well-rehearsed studious frown. To the bolder ones among them, the so-called "cynics" the human situation in the context of their universe, their reality, is a mild, if not mammoth, joke, depending on the individual's temperament.

## Laws

Let us not be misled into thinking that the man of the "spirit" shuns the world entirely — for the Western man of the "spirit" is by no means an Ascetic. This magisterial group too has a group consciousness. They have their codes, their ethics, their principles and their customs to adhere to while acting in the "material" sphere. These rules, the highest form of human achievement inspire the "magisters" from day to day throughout the years. Their strict adherence to these laws assure them of continual reward, utmost personal satisfaction, and unrenowned success. Let me illustrate by drawing my examples from your academic communities. You know the code of professional honour. No magister may sully the name or reputation of another (unless it take the form of a senior magister doing so to a junior colleague). Criticism of the doctrines of fellow colleagues (even if justified) is slanderous, libellous and to be taken as character assassination. The principle behind the maxim "Thou shalt not lampoon, assassinate, or impugn" is quite simple. The attacked party, by virtue of his prolonged, mute, yet smiling pose, may not have the capacity to retaliate. Then there is the honourable custom of fraternizing with and kowtowing to one's superior. Promotion through popularity plus "willing-and-ableness" to get along with the system is a common feature of "getting ahead."

## Competition

Then there is the principle of competition (under one or two veils of "co-operation") which consolidates the reputation of the magisters as the true powerblocks and assures the development of

the highest quality that is capable of being reached by the human being. Co-operation only breeds indolence, sloth and degeneration. And under this principle of competition comes the code of caste and the principle of non-fraternization with the masses, the "material" men. For no matter how noble the fibre of the "spiritual" man, the corrupting force of the lower "material" man is sometimes overpowering. Besides, fraternization would give the "material" man a false sense of hope, pride and confidence by association.

Lastly we have the ethic of accruing for oneself adequate funds and benefits to lift oneself out of the debilitating spiritual environment in which the mass of humanity finds itself. This ethic is based on a quality of being able to elevate oneself above the morass of the plebs. This quality is totally lacking in ordinary people and that is why the majority can never elevate themselves to a truly human level.

## Submissive Shadows

Besides these rules of conduct, your mentors sometimes talk of human values. During brief flights of fancy and moments of euphoria I listen to them and I marvel and think that perhaps they have emancipated themselves from the world of mock-combats. It doesn't last long. Their words occasionally drop down and touch on the human situation, but their whole being is still buoyed up on a cloud of self-deception. While they see themselves as actors on a well-lit stage they are but submissive shadows in the curtains. While they sometimes vociferate their attitudes on basic inalienable rights of human beings, their inner conviction doesn't correspond to the rhetoric.

Who really dares to flaunt tradition and the laws of yesterday? The magisters see their role as conservationists rather than as innovators. They cry that the laws of yesterday will see us through until tomorrow. But history disagrees! The world stands still for no man nor for any man's law. It makes demands on its human population; it questions rigid laws and institutions; it mocks pomp ceremony and traditionalism. And so even the most sacred traditions of our fathers and their most cherished aspirations become the anathema of a new generation. Even after the rattling of sabres by mighty states, and after the thunder and holocaust of war (which has its origin in sacred human institutions and traditions), history is the only one that wears a wry, mocking — if not victorious — grin.

## "Humanity"

Custom is not much different than instinct; it is, however, often more murderous. It is always easier to give vent to wrath than

to curb it; its easier to follow than to spurn tradition; and it is easier to fight than to analyze differences. Such we call "human" weakness which doesn't say much for our relationship with beasts. Were it not for a freak of nature in our cranial developments, rats and wolves would rival man in his "humanity."

The dark epoch of man in the West, lit sporadically by such sparks as Plato, Aristotle, Rousseau, Kant — yes even by Marx, has been characterized by the sleep of reason. The West has often reflected intellectual sophistication and amazing industry, but seldom have these qualities been accompanied by Reason. The possession of Reason, in the orthodox sense, was considered to be the essence of man which elevated him above beasts; it embodied not merely the capacity to think but also the capacity to feel towards one's fellow beings, in short, a moral sense, which had to be manifested in action. If Reason sleeps, where is man?

## Sparks

You pride yourself on the advancements of your culture, the bountiful scientific heritage replete with the well-being of most of your society. Intellect has propelled it forward; reflection and Reason will slow it down. The time has come for the magisters to reappraise their role. Should they promulgate the machinations of their society as law and as models for other cultures or should they point out its inner contradictions and work towards rebuilding society on a truly human basis? Instead of seeing themselves as the "useful" intellectual cadres working "within and for the system," they should venture out on unsteady ground and become as "useless" as Plato and Aristotle had been in their day; they should risk unemployment as Marx had done and get about serious business instead of playing games. For the academic game today is no less childish than that of cutting out paper dolls. The merit of such men as I have been mentioning will appear to be dubious even to the most generous appraisers living in the same epoch. Their value in the history of man, however, consists in being the spark in the consciousness of a sleeper — the more frequent and prolonged the sparks, the more conscious becomes the spirit of man, the more prevalent the awakened Reason. The role of the spark is to jar man out of the torpor of his somnolence, out of the vaporous swamps where his primeval, beastly primogenitor grunts and roams dimwittedly and satiating the drive and whim of the moment. The West has need of such sparks and they are created only by rubbing against the system. We all have need of many, many such sparks to exhort mankind to rub its eyes, stretch the slack limbs of its mind, and conscience and face the morning of humanity.



terialistic" nor too dangerously "idealistic." The aesthete is not plagued by false modesty. Ideally (excuse me), he admits not too reluctantly, that he is probably best suited to assume the leadership of the human race. We often hear him voicing his dissatisfaction with the heads of states and with the political philosophies of the great thinkers of the past. Though the men of the spirit have no set of written "theses" for the rule of the world, it is to be assumed that they need none, for their writings in the weighty academic tomes and journals are concerned with the abstract, the absolute, and the unpredictable.

After whetting one's mind on such mystico-metaphysical problems, it is relatively easy to tackle the problems of this minuscule, material, finite and worried planet. We are after all but a speck of dust in the cosmos.

Am I angering you? Am I too harsh with your mentors? Well



## Teach-in at U of Manitoba in February

Reprinted from November 29 edition of *THE MANITOBIAN*.

The University of Manitoba, as we know it, may cease to exist for one week in early February.

If all goes well, it will be replaced by the Festival of Life and Learning.

This festival will be more than a teach-in for a university city conference. It will last a week, involve the entire campus (including downtown faculties), and hopefully have a lasting influence on the future of education at the university.

The initial organizers of this enterprise are Director of University Affairs, Steve Newcomer, and Manitoban columnist, Eugen Weiss. They said many more co-ordinators are needed.

Wednesday, December 4, an organizational meeting is being held in the new Senate chambers, with student representatives, administrators, and other interested parties. At this meeting, the feasibility of the festival will be discussed and committees will be drawn up to begin organizing the various aspects of this undertaking.

In a brief, Mr. Weiss, expanded on the concept of the Festival of Life and Learning. "It is neces-

sary to involve the whole campus in any future consideration of 'educational reform'."

He gave a preliminary outline of the festival: Monday, "bring in Marshall McLuhan and put him in a bear-pit in the UMSU gym, and let things fly." Then in the afternoon, a "series of talk sessions, all over campus, in lounges and on staircases, with a conscious attempt by all professors and administrators to be somewhere with the students."

The next day students will meet with their respective departments and faculties and hash out problems. The rest of the time should be devoted to undoing the fragmentation that has developed throughout the campus. "While it might look accidental, have an agriculture professor show up at University College to talk with the students."

The two organizers said the Festival of Life and Learning will not be just an intellectual exercise but an emotional one as well. "It should be a love-in, an adventure in finding new things in other people, a fun time with as much fellowship and frankness as people on this campus can muster."

They spoke about many ideas for the programming of the festival — varied films, on education, art, by well-known people, concerts, campus paint-ins, plays, poetry readings, free coffee in lounges. All the campus happenings need co-ordination, and here student radio can be a great help, periodically announcing what is going on and where it is going on.

One of the most serious objections to the festival is expected from the professional faculties, especially Medicine, Engineering and Architecture, who "will lose much valuable instruction and laboratory time." Students in this situation would probably attend the vital labs during the week.

"It is not planned to introduce any educational or political theories as an exclusive theme of the festival — people will make what they will of it above those things the committee will arrange."

"A common question is 'what do the students want?' This festival should in a large part answer that question. It's likely any illusions, not only of administrators and faculty, but also of the student leaders, will be shattered. This will not close down the campus. It will open it up."

## Cinema Scope

by Valentine

### SUNDAYS AND CYBELE (France - 1962)

Serge Bourguignon, the director and co-writer of "Sundays and Cybele," shows an unusually high level of artistry, considering this is his first feature film. What is also outstanding is the performance of a twelve year old, Patricia Gozzi. Her depth and range is phenomenal, considering her age. She smacks of none of the saccharine sweetness and artificiality that seems inflicted upon child actresses.

The pivot of the film is the amnesia of a thirty-five year old Frenchman, Pierre, who was a fighter pilot in the North Vietnamese war. The shock of knowing that he had killed a little girl in a bombing raid caused his memory failure. In the film, we watch him begin to find the threads of his life. He does this not through psychotherapy or the relationship with his girlfriend, his former nurse in Vietnam, but by his association with a twelve year old girl.

The little girl was abandoned by her father at an orphanage. Pierre becomes friendly with her and on the pretense of being her father, takes her for a walk in the woods every Sunday. Bourguignon gives a texture to these walks by the thick fog that continuously permeates the forest. But rather than suggesting a depressing atmosphere, the fog blots out extraneous background, focusing on the seemingly natural affinity between Pierre and the girl, so evoking a warmth and tenderness.

Bourguignon is not always so successful with expressing a meaning by photographic devices. Sometimes his camera tricks can not be justified as an advancement to the film and exist only as tricks. Also the juxtaposition of many scenes lacks the necessary degree of smoothness and fluidity. Again, Bourguignon is a neophyte in the direction of films and there are problems that experience could erase.

With the girl, Pierre regresses into a child's world. They both enact games of fantasy; they giggle together when they order hot toddies; they compete for each other's attention and they lie for each other. On Christmas Eve, Pierre, without compunction, breaks into a friend's apartment so he could steal the Christmas tree. He brings it to the woods where he and the girl celebrate Christmas.

The nuns at the orphanage had renamed the little girl because they did not think her own name was Christian enough. It is her real name, Cybele, that the girl gives to Pierre for Christmas. To reciprocate the gift, Pierre secures for Cybele what she has most desired, the weathervane on top of the church. The confidence of their relationship has helped Pierre greatly. Aside from his amnesia, he had suffered from vertigo, getting dizzy only a few feet from the ground. Now his acrophobia has vanished.

Unlike Ibsen's Master Builder, Pierre does not fall from the roof — but there is a tragic ending. The police come upon Pierre in the woods, sneaking up on Cybele, and, misinterpreting his motive, they shoot him. Yet the question must remain — did they misinterpret his motive? The psychiatrist does not think so because he believes that Pierre might have tried to expiate his guilt of killing the Vietnamese girl by harming Cybele.

So here we are — right in the middle of the appearance versus reality problem. This is not the only great theme to find expression in "Sundays and Cybele."

Woven through the film are the themes of the individual versus society, intuition versus reason, the world of the adult versus the world of the child and the fantastical versus the real. All these themes have the tension of the approach-avoidance psychological conflict. It is not an exaggeration to say that the pathos engendered by the film and the ensuing catharsis give this movie the magnitude of a great Shakespearean tragedy.

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# The Faure Revolution in France

Everybody is talking about education reform, but France is one of the few countries that has done anything serious and substantive about it. The higher education reform bill that became law on November 7 bears the name of its chief architect, Minister of Education Edgar Faure. But even more than most pieces of social legislation, this law is the result of consultation and compromise among all parties concerned. Ever since Faure took office on July 13, he has stressed the importance of achieving national consensus on an issue that directly affects the most vital, and volatile, segment of the population — the university community. Politically, he succeeded in full, thanks to strong backing from President de Gaulle. The bill passed through the National Assembly in October 11 by a vote of 441 to 0 (with 39 Communist and right-wing Gaullist abstentions) and then through the Senate by a vote of 260 to 0 (with 18 Communist abstentions).

Such unanimity seems especially significant considering the student-inspired tumult of last May and June, the angry public reaction to it (reflected in a massive popular swing from the left in the June elections) and the quite revolutionary implications of several features of the Faure program. The new law goes much further to meet the demands of progressive-minded teachers and students than they would have imagined only a few months ago. It is a complete revision of the basic assumptions concerning higher education as set forth in the Napoleonic decree of 1808. The law, divided into nine titles and 46 articles, is only meant to serve as the outline for a series of changes that will be implemented, as the need arises, by decree or supplemental legislation.

The most dramatic break with tradition is the granting of autonomy to the universities. In giving self-regulatory powers to French institutions of higher education, Faure has severely undercut the authority of his own Ministry. The Paris-centered autocracy is to be replaced by a decentralized system of elected councils at various levels which will decide all financial, administrative and academic matters that come before them. It is through the councils that the all-important question of student participation is to be resolved. Representation on the university councils will be divided into 50 per cent for students and 50 per cent for all other academic categories whether professors or assistants. (The councils can also include representatives of the non-academic community, such as business or labor leaders.) One objection to this arrangement was put forward by those who felt that it would leave the door open to a minority of radical activists who might take advantage of the moderate majority to exercise disproportionate and disruptive power in the university. To meet this objection, it was first suggested by certain deputies and such moderate student groups as the Sorbonne General Association of Students in Medicine (AGEM) that voting in elections for the university councils be made compulsory. This was rejected for a compromise solution which requires the participation of at least 60 per cent of all registered students for the students to maintain their 50 per cent representation. If fewer than 60 per cent of the students vote then their representation will be reduced proportionately. Another stipulation is that a student must have completed one full year of study, and with passing grades, to be eligible for a council seat.

These councils will make the decisions which will give substance and diversity to the autonomous universities. With its own budget, each university will be able to introduce new courses, teaching methods and research projects on its own without hav-

ing to beg for permission from the Education Ministry. A university will be headed by a president, elected by the council, rather than a rector as it has been until now; the rector, traditionally named by the Government, will be given the much less powerful office of chancellor. For the most part, the chancellor will advise the council and, in exceptional cases, may delay the implementation of a council decision. Article 8 of the Faure law provides for councils at the regional level which will be composed of elected representatives of the universities and other higher education establishments, independent research organizations and, finally, a one-third representation of regional institutions outside the university community. These councils will advise on regional development. Finally, Article 9 describes the creation of the National Council of Higher Education and Research under the presidency of the Education Minister. This agency was placed under the Education Ministry and charged with the auditing of university finances and the maintenance of minimum standards for diplomas on the insistence of those deputies who feared the eventual disintegration of French education through excessive experimentation in individual faculties.

One of the most obvious innovations that the reader of the Faure law will note is the changed terminology, the pruning of such words as faculty, dean and rector. The absence of the words does not mean the total elimination of the concepts behind them, but rather the flexibility of the new categories. Rectors, as we have seen, are to be replaced by presidents while faculties are to be known as "teaching and research units." Even the word university is no longer preferred; Article 3 defines universities as "public institutions of a scientific and cultural character." Teaching is to become "multidisciplinary" and the formal divisions into exclusive domains of law, letters, sciences, medicine and so forth are to be phased out in favor of a broader or more "horizontal" conception of higher education. "Arts and letters should, in so far as possible, be associated with the sciences and technology," the Faure law states in one of its most decidedly "flexible" Articles. One effect of this French version of the American idea of university departments will be to lend variety and individuality to institutions which have long been famous for their rigid conformity to a single Government-imposed standard from

Dijon to Dakar. Another important effect will be to abolish the medieval system of lifelong chairs (Article 33).

An issue that has long been a subject of bitter dispute in French universities is the process of "selection" whereby stiff entrance standards were used as a means of reducing the student population. Generations of French students have suffered from crammed classrooms, a shortage of teachers and generally inadequate facilities. The solution was always to set exams that would decimate the numbers of students to manageable proportions. Under the Faure plan, selection is eliminated in favor of an ambitious building and reconversion program. (This depends on the national economy, however, and may not be within Faure's power to control.) The baccalaureate exams were already partly reformed this year, enabling 80 per cent of all secondary school graduates to qualify for admission to a university rather than the usual 60 per cent. This has made a difference in the number of university entrants, raising the total from last year's 497,000 to an estimated 612,000 this October. University examinations will come under the complete control of the university council which is empowered to determine their frequency and content or even to devise alternative methods of evaluating a student's year-long work.

Discipline is another source of deep dissatisfaction among university students. In this area, the Faure law certainly did not go as far as many students would have liked. While they have control over "social" matters, such as dormitory rules, the maintenance of order in the university is in the hands of the elected university president. This is, of course, an improvement over the former arrangement which made the Government-appointed rector the chief authority in disciplinary questions. Undoubtedly, the most significant victory for the student militants is contained in the much-debated Article 36. It grants students "freedom of information" concerning "political, economic and social problems"

and provides them with space in which to hold meetings to discuss these problems freely. Edgar

Faure defended this provision vigorously against deputies who felt that it would only encourage radicalism and disorder in the university which in France has always been regarded as an oasis of political impartiality. After considerable compromise, various provisions were written into the Article in order to make a distinction between information and propaganda and to insure that public order is not disturbed by inflammatory free expression. On this issue, Faure went so far as to defend a Communist-sponsored amendment that would have deleted this vaguely worded threat against disruption of public order. This might have connotations of repression, he admitted. The amendment was defeated, but the basic principle of freedom of political opinion for university students was saved. "Your only chance to contain the students is to grant this liberty," Faure told the deputies in his appeal. "If we do not hesitate we will succeed. We can gamble only on youth, hope and freedom."

France's new law on higher education is certainly a gamble. Its ultimate success or failure must rest with the students. If they try to make it work they will be participating in a genuine social revolution. But there are a number of student radicals who believe that the universities cannot be changed in any meaningful way until the entire structure of society is over turned. The National Union of French Students (UNEF), whose influence among university students in France seems to shrink inexorably from year to year no matter what line it adopts, is now the foremost spokesman for the all-or-nothing attitude toward social change known as the policy of "global confrontation." This negative position was made crystal clear in a UNEF statement issued as early as last September, even before the final details of the Faure bill had been written. "UNEF is the students' weapon of combat and as such has no intention of 'participating' in the

capitalist university in any manner whatever," the declaration read.

This nostalgia for the barricades is not shared by the Union of Communist Students (UEC). In Communist terms, the ill-calculated action of the student rebels was "adventurism" and so they shunned it on ideological grounds. The UEC sees many advantages in the Faure law and came out quite openly in favor of the reforms, calling them "an appreciable success." UEC even approved of university autonomy which UNEF fears may tend to break up its authority more than ever. But the Communist students put their finger on a point that Faure himself has worried about but without insisting on its inclusion in the law. France has a "class university," the Marxist students contend, where only 8 per cent of the student population comes from working class backgrounds.

On the conservative end of the political spectrum, the Movement for University Reform (MUR) and other groups have warned that the new law may be trying to accomplish too much too fast. Perhaps the viewpoint that combines the healthiest mixture of skepticism and optimism is the one expressed by the 50,000-member National Federation of French Students (FNEF) at its congress in Lyon that opened November 15. FNEF President Greau said, "All we know about teacher-student direction (cogestion) is that we are going to participate." President Greau continued, "We don't know exactly in what or how. We're playing the reform game, but at the first signs of a return to the past we will put an end to the experiment. We have decided to take part in the elections (of student representatives to the councils) which does not mean that we are satisfied with the law." But, he concluded, "to reject the elections would be intellectually dishonest. After all, we should put those Articles on representation and participation to the test." Edgar Faure himself could hardly ask for anything more than this.

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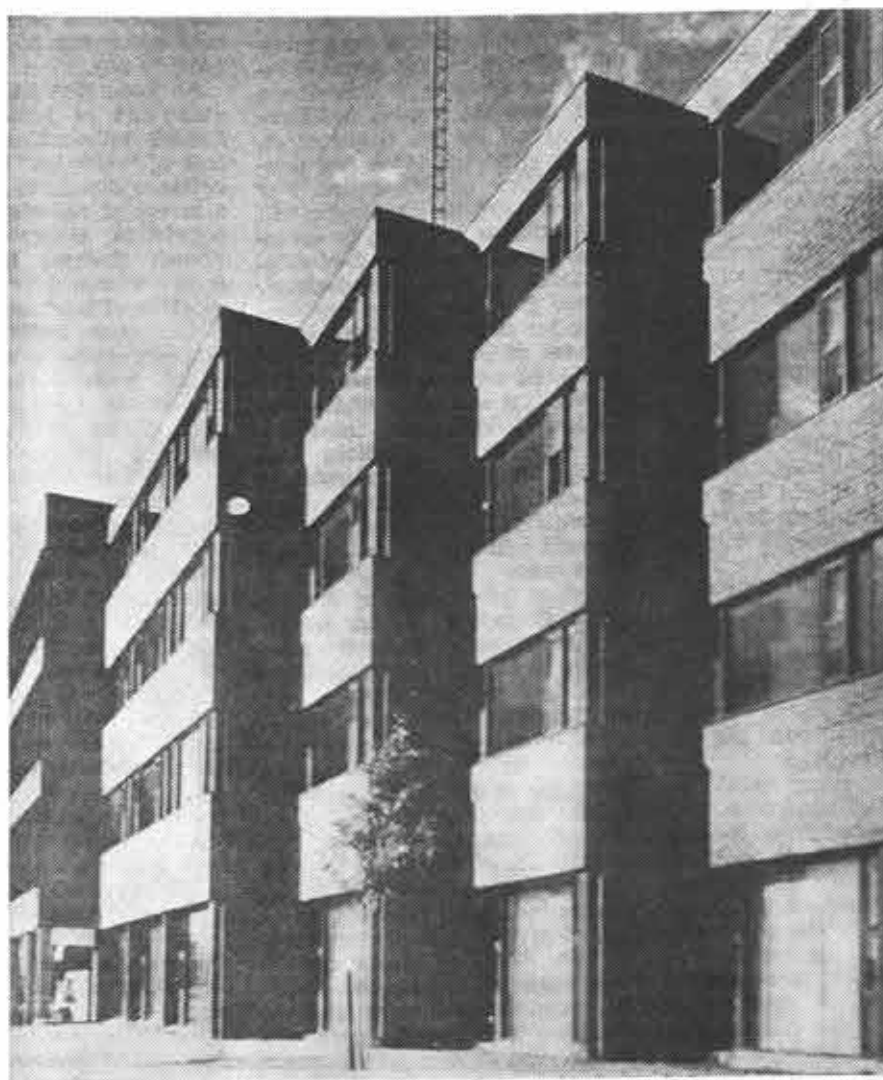
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## Militant papers shelved

# Simon Fraser question still unsolved

BURNABY (CUP) — The crisis at Simon Fraser is over for this semester.

The teach-in showed few signs of getting off the ground Tuesday as most classes dealt with regular course material rather than the issues which led to the blow up.

The Monday night senate meeting went into a six-hour marathon session and, after hearing two major proposals dealing with admissions policy, waffled its way to another meeting next week.

The library at SFU was filled to capacity Tuesday as students, behind on their studies because of the two-week action, hit the books hard to catch up.

Militant students and faculty say they will reorganize the teach-in for next term and some say they expect confrontation again in January but do not know what form it will take.

Student ombudsman, Ace Hollibaugh, blamed the teach-in failure on a statement last week by

administration president Ken Strand. Strand said he supported the teach-in idea but stressed that regular classes would have to continue.

"It was a cleverly designed statement that effectively emasculated any understanding of the problems," Hollibaugh said. "I think we'll have a good orientation week next semester and I think the teach-ins will continue."

Meanwhile, the 114 students arrested in the SFU administration building have been remanded to trial in January but there has as yet been no administration push to drop the charges.

The senate meeting, attended by over 300 student observers, was in session largely to consider two proposals for reform in admission policy.

The papers, labelled "well-intentioned" but "highly complex" by Arts Dean Dale Sullivan, ran into heavy fire and were shelved until the next senate session. Both papers were presented by student and faculty militants.

One paper proposed a Canadian

equivalent to the college board test administered by the American Educational Testing Service. It was shot down quickly because of general reluctance to substitute one test of questionable criteria with another one that would be forced to do the same.

The second proposal called for creation of a provincial academic board to regulate course quality and credit transferability. It ran into criticism from people who thought it would infringe on the autonomy of individual institutions.

Most senators felt the committee set up on November 20 to study admissions policy and grievances would be sufficient to handle any proposals for change.

Sullivan said the reports could not be implemented without more complete study of the problems they posed.

Proposed motions to call on the provincial government to raise its grants to post-secondary institutions and to have senate ask the B.C. attorney general to drop the charges against the 114, never reached the floor.



## The Girls

photo by Wilson

## Kulture korner

by Don Baxter

No, A Resounding Tinkle does not involve the sites and sounds of a WLU washroom. It's a comedy that gives absurd a new meaning. The play is centred around this typical middle-class couple, but with the opening line it takes on somewhat of a twist. For instance, I know some people who go through an Impala each year, or a Cobra or Mustang for that matter; but Mr. and Mrs. Paradoc go through an elephant, — like, the mammalian sort, and call it Mr. Trench.

The only semblance of plot revolves around the trading of their new elephant which was too large, (they usually chose the dwarf model), for a friend's boa constrictor, which was too short. They can be stretched, but they lose their width.

Part of the comedy comes from the fuent cliches, all out of context.

"Hats aren't everything in this world."

"It's not having hats, but how you make the best use of them."

Delving further along this line is difficult; I'd like to stir the bucket of fudge but I'm afraid

I'd get stuck in the goo. The play won the top awards in one of the Centennial competitions held that year.

At the opening, Martin Ahrens struck me as being too artistic in bearing, though his lines destroyed what excess dignity he possessed very quickly.

Linda Watkinson as his wife, Midi, epitomized the stagnant, mixed-up house wife in an almost frightening manner. However, I do wish she had put down whatever it was she was sewing once in a while.

Patti O'Neil stole the show as Uncle Ned, a bit of an eccentric who had just recently changed his sex. Quite an accomplished actress as has been seen previously in that now historic production of *Fantastics*, she was also aided by a colorful role.

Cathy Cassey directed the play and had it pretty well organized for a dress rehearsal.

This short play should satisfy any audience that wants something different this weekend. It sure beats *The Boston Strangler* (—man, what a bomb), and is cheaper to boot.

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# Women's athletics

November 29th and 30th, the Women's Athletic Association and a sports day at McMaster University. The basketball team was in top form winning their first game against Guelph.

The next two games against the hard fighting McMaster team and the tough Waterloo team were exciting but heartbreakers. The Lutheran team, fighting all the way lost both encounters by only one miserable basket.

In the big game of the tournament against the top team in the league, Windsor, with one minute and a half left in the game, the Lutheran pussycats, behind by only one crummy point, lost 25 to 19.

The volleyball team won two games but, unfortunately no matches. We also had an excellent badminton team in the tournament which made a great showing.

## A funny thing happened in the Peruvian jungle



Some years ago, an adventurous individual from The Coca-Cola Company pushed

his way a hundred and fifty miles into the jungle outside Lima, Peru. His mission, for promotional purposes, was to introduce Coca-Cola to the primitive Indians. Deep in the bush, he flushed a likely-looking woman, and, through his interpreter, explained his errand, where-upon the woman reached into a sack she was carrying and neatly plucked forth a bottle of Coke, and offered him a swig. Strange to think that, even in the depths of the Peruvian jungle, things go better with the taste of Coke.

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## Hockey standings OIAA and OQAA

### OIAA Standings

	G	W	L	T	F	A Pt.
Laurentian	2	2	0	0	15	6 4
Lutheran	2	1	1	0	7	7 2
Ryerson	2	1	0	0	9	5 2
York	0	0	0	0	0	0 0
Brock	1	0	1	0	2	4 0
Osgoode	1	0	2	0	8	19 0

### Scores to date:

Ryerson 9, Osgoode 5; Lutheran 4, Brock 2; Laurentian 10, Osgoode 3; Laurentian 5, Lutheran 3.

### O-QAA Standings

Western Division						
	G	W	L	T	F	A Pt.
Waterloo	2	2	0	0	22	3 4
Toronto	1	1	0	0	6	2 2
Western	1	1	0	0	5	4 2
Guelph	1	0	1	0	2	6 0
Windsor	2	0	2	0	4	14 0
McMaster	1	0	1	0	3	13 0

### Eastern Division

	G	W	L	T	F	A Pt.
Laval	2	2	0	0	18	7 4
Carleton	2	2	0	0	14	4 4
Montreal	3	2	1	0	26	13 4
McGill	3	1	2	0	10	17 2
Queen's	3	1	2	0	13	20 2
Ottawa	3	0	3	0	12	32 0

### WCIAA Hockey

	GP	W	L	T
Calgary	4	3	1	0
Saskatchewan	4	3	1	0
Alberta	4	2	2	0
British Columbia	4	2	2	0
Manitoba	4	2	2	0
Winnipeg	4	0	4	0

## No Big Thing

by John Kuti

I am so tempted to fall into bitterness when I see what a weak-kneed, milque toast waste most of the "students" are that litter these hallowed halls.

You're mama's boys and papa's girls. The paternalism you reject from your mother and father you bless with your apathy as you give yourself to this institution. It is so blatantly obvious and how many of you are not too naive to see it. My point was best illustrated when someone scrawled on a "This university belongs to the student" sign, "Did you pay for it?" The same thinking does extend to your parents. Why shouldn't your parents have the right to tell what you should learn? They raised you. They paid the bills.

Most of the faculty is right when they say students are immature. The fact is most of them are immature and they preserve it in you. As the "American Journal of Psychiatry" defines maturity it is an active dissatisfaction with the status quo and a constructive desire for social change. I stress the words active dissatisfaction and constructive change.

Academic most often seem to have chosen an insular inactive way of thinking that is in fact the contrary of change. That this world could possibly hold the academic as an ideal only points out the despair and existential orientation that formed almost all of them. Our world is lead by an older generation that was formed in the narcissistic numbness that some label as cynicism.

That an academic has chosen the ivory tower life of the abstract theoretician does point out an immaturity in relation to this world. This, however, is every man's choice except where this choice influences the lives of a great many people. I have only one exhortation to make of anyone who influences many lives, that they above all encourage active commitment. I recognize it is difficult for an academic to encourage activity, but it must be done for the sake of the maturity that mankind hopefully will someday possess.



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# This game was won 86-52

The Golden Hawks continued to romp through the O.I.A.A. basketball league, as they have done for the last five years. They beat the Laurentian Voyageurs 89-77 and the York Yeomen 86-52, in action this week.

This is supposed to be a rebuilding year but no one would ever know it by the play of the teams rookies. The efforts of Chris Coulthard, Wallace Escott and Mike Moffat combined with the polished play of returnees Bob Bain and Sandy Nixon give the Hawks a well balanced and competitive spud.

The York game was about as exciting as a traffic jam as the Hawks completely out-classed their opponents. The score was close for the first five minutes but the Hawks soon jumped into

the lead and never looked back. A very effective full-court press kept the Yeomen off balance for the whole game and enabled the Hawks to steal the ball time and again.

The large contingent of fans who turned out for the first home game was impressed with freshman Mike Moffat. York was unable to contend with his accurate left hook and aggressive defensive play.

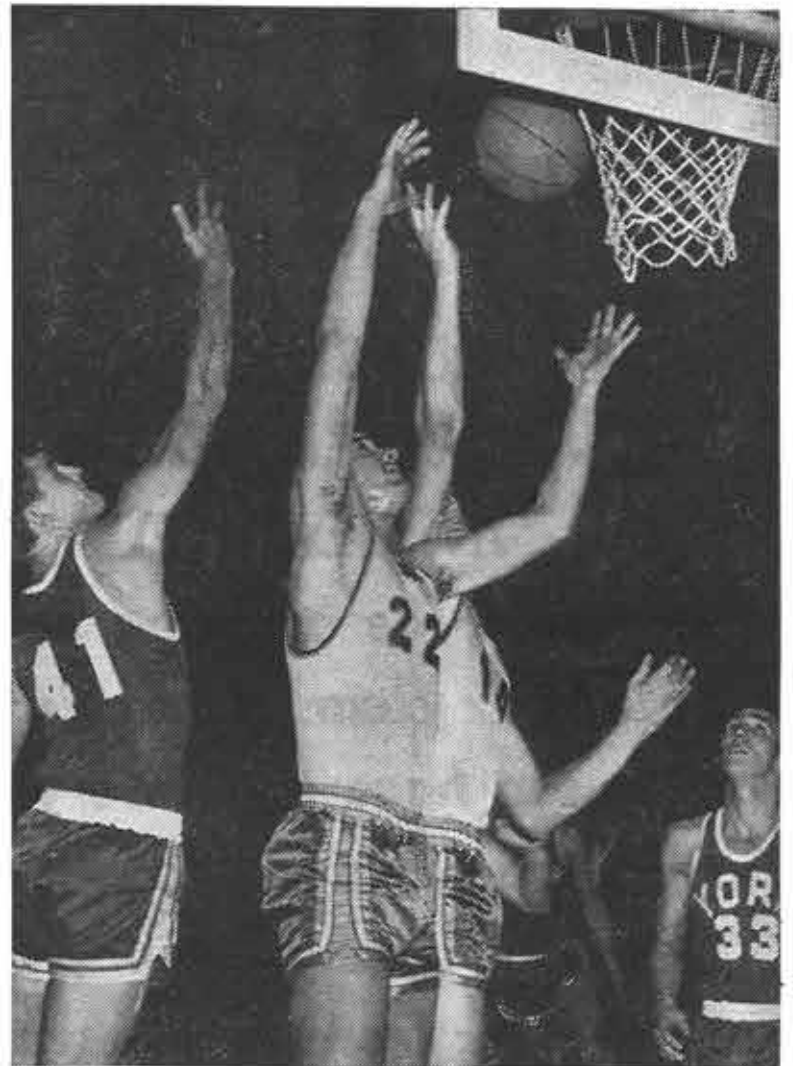
The Hawks built up a huge lead before coach Lockhart began substituting shortly before the half ended. Both teams played rotten basketball in the second period. The Hawks had little to get them fired up and this was reflected in the action. York became frustrated by the press and were often unable to even get the ball up the court. By the end of the game they were resorting to such bush-league tactics as grabbing the Hawks sweaters as they ran for a pass and throwing the ball at someone after the whistle had gone. Wally Escott's play in the

second half was obviously affected after he slammed his eye against a Yeomen elbow.

Moffat led the scoring for the game with 26 points followed by Bob Bain with 20 and Sandy Nixon with 17.

The Voyageurs put up a better fight than York, but the Hawks wore them down in the second period and won easily. Rookies Escott and Coulthard were stand-outs in this game and hit for 21 and 13 points respectively.

The next home game isn't until January 18th, but the annual trip to Western is on January 4th. There is return match with the Mustangs this year. Before the Christmas break, however, the Hawks are playing in an international basketball tournament at McMaster this weekend. The first game is at 7 p.m. on Friday between Genesco and Fredonia State Colleges with the Hawks and McMaster taking the court at nine. On Saturday the winners play each other at nine preceded by the consolation game at 7:00.



Hawks show mid-season form rebounding against York. Photo by Craig

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lapinette awoke with a start. "by jingles" she said ringingly, "it is december already, which means xmas, which means gifts, which means money," thus demonstrating the value of her seminar in logic.

which means a hop over to the campus bank. otherwise this ad would be paid for by a company that sells logic instead of greenbacks.

now lapinette's supermanager was only too hoppy to help. they garnered some funds from her True chequing account: enough to send a chocolate carrot to all her pals.

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surrender be on good terms with all persons. Speak your truth quietly & clearly; and listen to others, even the dull & ignorant; they too have their story. Avoid loud & aggressive persons, they are vexations to the spirit. If you compare yourself with others, you may become vain & bitter; for always there will be greater & lesser persons than yourself. Enjoy your achievements as well as your plans. Keep interested in your own career, however humble; it is a real possession in the changing fortunes of time. Exercise caution in your business affairs; for the world is full of trickery. But let this not blind you to what virtue there is; many persons strive for high ideals; and everywhere life is full of heroism. Be yourself. Especially, do not feign affection. Neither be cynical about love; for in the face of all aridity & disenchantment it is perennial as the grass. Take kindly the counsel of the years, gracefully surrendering the things of youth. Nurture strength of spirit to shield you in sudden misfortune. But do not distress yourself with imaginings. Many fears are born of fatigue & loneliness. Beyond a wholesome discipline, be gentle with yourself. You are a child of the universe, no less than the trees & the stars; you have a right to be here. And whether or not it is clear to you, no doubt the universe is unfolding as it should. Therefore be at peace with God, whatever you conceive Him to be, and whatever your labors & aspirations, in the noisy confusion of life keep peace with your soul. With all its sham, drudgery & broken dreams, it is still a beautiful world. Be careful. Strive to be happy.